

The South African Outlook

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The South African Outlook

We strive to penetrate the world of industry, of science, of art and literature, of sight and sound. Here at home our mission means for the Church a constant involvement in the community.

Dr. Ramsey, Archbishop of Canterbury at his enthronement.

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Mr. Dag Hammarskjöld.

The past month witnessed an international disaster of the first magnitude. Mr. Dag Hammarskjöld, the renowned Secretary-General of the United Nations Organisation, with fifteen others, perished in a plane disaster near Ndola in Northern Rhodesia. Events in the Congo flared up recently as United Nations troops took the offensive against the Katanga Province. The aim seems to have been to compel the Province, which has been stable under President Tshombe, to come under the command of the Central Government. Various attacks were made on forces belonging to Katanga, some of them with doubtful success. Sir Roy Welensky, on behalf of the Central African Federation, protested vigorously against U.N. action, holding that it had exceeded its authority. Mr. Macmillan, the Prime Minister of Great Britain, asked for an explanation of the operations being conducted against Katanga. President Tshombe crossed the border into Northern Rhodesia. Mr. Hammarskjöld made a request that he be flown to where he could meet Tshombe. While on this flight the air disaster, which so far is shrouded in mystery, occurred.

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The death of the Secretary-General seems particularly unfortunate at a time when the international situation

has been brought to a crisis, partly by the East-West tension over Berlin, and also when the United Nations was about to begin a new session, at which it was known the Russian representatives, pursuing their hostility to the late Secretary-General, would demand his dismissal and that he be replaced by a triumvirate—one favouring the West, one favouring the East, and one speaking for the uncommitted nations. The world in general has been proclaiming the superb qualities of Mr. Hammarskjöld—his patience, endurance, grasp of realities, imaginative planning, and his unflinching resistance to Soviet attacks. His place will be most difficult to fill.

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Council of the United Nations.

The Council of the United Nations began a new session last month in New York. Unusual importance was at once attached to it because of its being addressed by President Kennedy of the United States. Mr. Kennedy, in a realistic speech, emphasized that the fate of mankind for the next 10,000 years was at stake. He laid before the Council the most far-reaching plan yet submitted by any world statesman for ending tensions and ushering in a new era of peace, through the banishment of certain methods of war, reducing forces, etc. As we go to press, it is too early to forecast what will be the general reaction to the proposals. The world waits, almost with bated breath, to know especially what the attitude of Russia will be. What lies behind recent Russian belligerency—its truculence over Berlin, its resumption of nuclear explosions, its vast increase in expenditure for men and munitions of war—still remains obscure. But there can be no doubt that the vast majority of the world's population, including the masses of Russia, have no desire to experience what nuclear warfare will be like.

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Religious Broadcasts to Africa and Asia.

The *Glasgow Herald* reports that from last month the religious radio station, Voice of the Gospel, broadcasting to Africa and South-East Asia, was due to go on the air from Addis Ababa in Ethiopia, for an experimental period before starting up regular broadcasts in 1962. The station, run jointly by the Lutheran World Federation and the Near East Christian Council, has been called "the most important project ever undertaken by the Protestant Church," broadcasting—as it will do—to the uncommitted millions of Africa and Asia. Though the programmes will be transmitted from Ethiopia they

will not all originate there. Production studios have been or are in the process of being set up all over Africa, the Near East, India, and Indonesia. Programmes will be recorded in these distant parts and the tapes flown to Addis Ababa, where they will be beamed back to the target areas. This will give a topical interest to the broadcasts and help the Voice of the Gospel in its main task, which is to support the local Protestant churches. In this way church leaders will be able to reach out of the way parts of the country more easily, and overcome barriers not only of geography but of prejudice too. It will not so much be a question of foreign missionaries at the microphone but rather, say, a Christian Egyptian speaking in Arabic to fellow Egyptians or a Zulu speaking to Zulus under the call sign of the Voice of the Gospel radio station. Though the Lutheran World Federation actually received the franchise from the Ethiopian Government to build the radio station in Addis Ababa, it does not mean the Voice of the Gospel will be Lutheran in any narrow sense. The mere fact that the Near East Christian Council is an equal partner in the venture opens the studio door to churches of all denominations.

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“For Conscience Sake.”

We wish to pay tribute to the action of the Rev. M. J. Redelinghuys of the Nederduitsch Hervormde Kerk who has resigned because he found the apartheid policy of the Government and his Church incompatible with the Scriptures and his beliefs. Mr. Redelinghuys, to whose scholarship tribute has been paid from various quarters, was one of the eleven authors of *Delayed Action*. In his contribution to the volume he classed as unjust job reservation, the Group Areas Act and race classification, stating them to be unChristian and unjust. In bidding farewell to his congregation he said, “Our nation and its survival has become the absolute for us, instead of the Kingdom of God. As a servant of God I am compelled to preach the Gospel in all its consequences. I can no longer do that in my church.” Whatever individual political views may be held, many will honour the faithfulness to conscience which compels a man to give up the ministry of the Church of his fathers, and in which he himself has been nurtured and won an honoured place.

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The Rev. D. A. Don, who came from Holland to serve in the Hervormde Kerk van Afrika, has left for Holland again stating that he finds it (after 12 years of service in this church in this country) impossible to preach the Christian principles as he should and that his conscience forbids him to continue under these circumstances.

Cape Town Bantu say “No” to European Liquor.

Residents of the Cape Town City Council’s Bantu townships of Langa and Nyanga West have voted by 11,167 votes to 2,916 against the introduction in their townships of beer-halls or other premises for the sale of any liquor, including “European” liquor, for on-consumption or off-consumption. They did so in a referendum held by the Council to ascertain their attitude to the proposals in the Liquor Amendment Act passed by Parliament recently that distribution points be provided in Bantu townships for the sale of all kinds of liquor, including “hard” liquor, to Africans. The referendum, conducted by way of a questionnaire and confined to about 25,000 permanent residents of the two townships, sought to find out if most of the permanent residents wanted such liquor facilities and, if they did, what facilities they required. Many of the residents boycotted the referendum because they objected to the form of the questionnaire, because they were advised to do so by some sectional leaders as Bantu had no share in the enactment of the legislation, or because they felt that Bantu should not be tempted to spend any of their meagre earnings on liquor. Odd bedfellows in the camp opposing the introduction of such legal liquor facilities were teetotallers, who did so on principle, and shebeen “queens,” who saw in the proposals a threat to their illicit kafir beer trade with the many “bachelors” in the townships.

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We believe it will be of interest to our readers to have the names of the members of Parliament who voted against the Liquor Amendment Bill (1961). *Hansard* gives the following list :

J. M. Connon, P. R. Dodds, C. W. Eglin, E. L. Fisher, L. C. Gray, de V. Graaff, J. L. Horak, T. G. Hughes, D. E. Mitchell, G. N. Oldfield, A. Radford, G. D. Ross, D. L. Smit, L. S. Steenkamp, H. G. Swart, S. M. van Niekerk, T. O. Williams.

* * * *

Our Children’s Day.

We have recently been celebrating Family Year. It is fitting that this should be closely followed by Children’s Day, which this year falls on 4th November. The arrangements for it are made by the National Council for Child Welfare, which works on a national basis and deals with all the problems concerning children. It depends largely on the proceeds of Our Children’s Day to finance its work. Mrs. Swart, the wife of the State President, has said : In the 37 years of its existence the Council, mainly through the generous support of the public on Our Children’s Day, has helped to stimulate the establishment and development of welfare and nursing services, crèches, clinics, workclasses, youth

clubs and homes for children whose own parents are unable to give them the love and care they need. But the work does not end there. Through their welfare and counselling services the 158 Child Welfare Societies affiliated to the Council endeavour to strengthen the home and the bonds of family life—the normal environment in which every child should grow up—and to remove the dark cloud of fear that a child might have to be taken away even for a time, from his parental home—if as a last resort a child has to be removed to a foster home or other care, contact is maintained with his family and every effort is made to encourage and help the parents to bring the family together again and build up a home in which all can take pride.

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A Praiseworthy Community Centre.

An enterprise deserving of greater support is the Janet Bourhill Institute in Claremont, Cape.

The Institute stands as a monument to the great faith and perseverance of Miss M. A. B. Attlee (sister of Earl Attlee), and as a memorial to her friend and colleague, Miss Janet Bourhill. Miss Bourhill never actually saw the fulfilment of their vision of a Community Centre functioning as it does today. It fell to Miss Attlee, with the help of a Committee, to translate the ideal into bricks and mortar. The late Field-Marshal J. C. Smuts was so much interested in what was planned, and so sure that it was very much needed, that he actively assisted by getting a capital grant from the Government towards the cost of building, and by coming out from Parliament himself to lay the foundation stone. Subsidies from Union, Provincial and Municipal sources help towards the cost of running the Institute, but the Committee still find it necessary to make an appeal to well-disposed citizens for help. The need is so great that were the Institute twice its present size, it would still be too small. It must therefore aim at constantly expanding its work and resources. Among its activities the Institute has a crèche, which begins work at 7 a.m., a day nursery (attended by 80 or 90 youngsters from 2 to 7 years of age), a Nursery school, with over forty children. Such activities go on throughout the day till 6 p.m. There are also a Brownie Pack and a company of Girl Guides, sewing classes, and recreational activities for teen-age boys and girls. The older folk are catered for by the "Silver Threads Club," which arranges for outings to the sea and places of interest from time to time. The buildings and grounds are made available also for many other outside organisations. The Institute has a constant need for greater financial support. Communications should be sent to The Warden, Janet Bourhill Institute, Third Avenue, Claremont, Cape.

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Professor Jabavu's Daughter as London Editor.

Professor Jabavu's daughter, Noni, is making her mark as a London broadcaster and as the author of notable books. Her splendid autobiographical book, *Drawn in Colour*, which was published last year by John Murray has been accepted by St. Martin's Press, New York. In connection with this she is being booked for a lecture tour in America. She is also finishing another autobiographical book which is expected to be published in London early next year. This book is said to convey the "feel and fabric of African family life in South Africa under the all-too-modern conditions of apartheid." She is now editor of *The Strand*, which to the delight of thousands is resuming publication.

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National African Sunday School Convention.

The 22nd annual National African Sunday School Convention will be held at the Community Hall, Sobantu Village, Pietermaritzburg, from the 12th to the 15th December.

The Convention is open to African Sunday School workers of all denominations, missionaries and others interested in Christian Education, among the African people.

For further particulars apply to the South African National Sunday School Association, P.O. Box 17, Port Elizabeth.

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The General Election.

The General Election campaign of the different political parties is absorbing much of South Africa's attention. Yet an air of unreality hangs about the whole business. Parties attack each other, but somehow in various quarters it seems to be largely shadow boxing. The union of the party led by former Judge Fagan and Mr. J. Basson and the United Party gives an impression of a narrower gulf between the ruling Nationalist Party and the opposition United Party. The latter is finding its financial resources strained to the utmost because of the various campaigns in recent years. The Progressive Party is conducting its campaign with vigour, and it seems to have less financial worry than others, but its candidature is thinly spread. One of its main concerns must be as to how many seats it can retain in constituencies that were formerly U.P., but whose members became Progressives without consulting the electorate that formerly returned them. The Liberal Party is putting forward no candidates, but will watch closely whether Progressives are returned or the Party virtually wiped out.

The Presbyterian Church and its Mission

THE Presbyterian Church of Southern Africa, whose seven Presbyteries now stretch from the Cape of Good Hope to the Copperbelt, far north of the Zambezi, met last month for a week in the beautifully re-decorated Hill Church in Port Elizabeth, a flourishing city with three strong European congregations and two African satellites. These congregations are now all well-found in church buildings, halls and other accommodation necessary for carrying on the variety of undertakings of a modern, live, church. The General Meeting of the Women's Association was held at the same place and time as the Assembly. In round figures the Assembly is composed of about 140 commissioners, equally divided between ministers and elders, who are drawn from all the races represented in the Republic of South Africa, the Federation of Rhodesia and Nyasaland, and the British Protectorates,—European, African, Coloured and Indian. The sessions are three daily, beginning at 9 a.m. and closing at 9.30 or 10 p.m. all of them preceded by worship, praise, scripture reading, and prayer, conducted, at the invitation of the Moderator, by ministers, ordained evangelists, or elders. There are communion services at the opening and close of Assembly, and three services on Sunday, with special services in the other local churches. At the business sessions the Assembly receives reports from the main committees of the Church and any matters remitted to it from Presbyteries. These may cover a multitude of topics, of interest mainly to the 48,000 members of the church itself, but there may be some of interest to those of other communions, or to those of the general public who have a concern for the public weal.

The Moderator, who is introduced as having been designated by the previous Assembly, was this year the Rt. Rev. André de Villiers, Minister of Frere Road, Durban, a son of Southern Africa, equally at home in English and Afrikaans, a noted evangelical preacher, and a youth leader recognised far beyond the circle of his church. The evangelical note was firmly struck in his opening address when he took as text : St. John xx and 21, " As my Father has sent me, even so send I you " emphasizing that the Church was a worshipping community with a mission, the glory of which followed from achieving identity with Christ in order to the accomplishment of His continuing work. However formidable the task, the resources of the Christian, even in the kind of world we live in, matched the demands upon him, for Jesus moves in the life of His church. The whole address has been published and will be printed again in the *Presbyterian Leader* and should be put into the hands of young and old.

The Assembly, having thanked the previous Moderator, the Rev. R. B. Mitchell, for his services to the church during his year of office, settled down to serious business under the direction of the Convener of the Business Committee, the Rev. Hugh Yule, and the Clerk of Assembly, the Rev. J. Paterson Whyte, both of them experienced officers of the court. Meeting for the first time after the proclamation of the Republic, the Assembly debated the problem of the customary loyal addresses, and agreed to hear upstanding, a Loyal Address to the Governor-General of the Federation ; a Loyal Address to the Queen on behalf of the citizens of the Federation and such ministers and elders of South Africa as are citizens of the United Kingdom and the countries of the Commonwealth ; and a Loyal Address to the State President of South Africa.

INSTITUTIONS

Apart from the congregational work carried on in the interests of its members, one-third of whom are non-European, the Church is responsible for a Children's Home at Queenstown, where the accommodation for over 100 children is fully taken up this year. Under the Committee there is a school for those of school-going age, while those of secondary standard attend the local High Schools. The Home received a very favourable report from an inspector of the Social Welfare Department.

The Committee of the Children's Home secured the approval of the Assembly to proceed with the erection of an Eventide Home on its ground, for 20 aged and aged-infirm people whenever the Finance committee of the Church is satisfied that funds will be available to cover the initial cost and the recurring annual expenditure. At King William's Town, the Church maintains (unaided) a Hostel for boys with Presbyterian connections attending Dale College High School. This has accommodation for 64 boys, which is far short of those attending the College who could claim admission. The Committee wishes to build a new hostel to accommodate 100 boys. The alternative is to spend money in repairing the existing building which was not intended for a hostel to start with, and is now outmoded. For this or the alternative scheme a large sum will be required and the success of the Hostel encourages the committee to make a confident demand upon the liberality of members and " old boys. "

One other institution in which the Church has a keen interest and for which it has assumed a share of responsibility is the Divinity Faculty at Rhodes University, with the Hostel for Divinity students which we share with

Congregationalists and Methodists. Established about a dozen years ago, the faculty now has 100 students in attendance on its various courses, more than half of these taking theological courses for the B.A., 13 reading for a theological diploma, 6 for the University Educational Diploma, 7 for the B.D., and 1 for a Ph.D. Of these students the Presbyterian Church has 16 in training for the ministry and 1 undertaking a special course. If these students were to be available immediately, all of them could be placed in charges. Another indication of how the extension of the church has outrun the supply of fully trained ministers is given by the fact that there are now 16 trained evangelists in the employment of the Church Extension Committee.

PROPOSALS FOR UNION

The Assembly heard reports on negotiations that had taken place between the Presbyterian Church of Southern Africa and the Bantu Presbyterian Church and also between the first named and the Tsonga Presbyterian Church. Both of these churches conferring with the PCSA are Mission Churches, the former a daughter of the Church of Scotland (or its antecedents) and the latter of the Swiss Mission.

The deliberations of the Assembly's Commission with the Committee of the BPC had evidently proceeded to discussion of much greater detail than with the Tsonga Church, but it had been recommended by the Commission and agreed to by the other committees, that in future discussions should proceed on the level of committees and should proceed jointly. To this the Assembly agreed, and agreed also to send down to Presbyteries certain proposals of the joint committee, of which the following seem the most important :

1. The report was received.
2. In the United Church each congregation qualified to be represented in Presbytery shall be represented by its minister and one elder commissioned by its session.
3. In principle, in the United Church, Presbyteries, Synods, and General Assembly shall appoint a Moderator from their ministerial members.
4. In the United Church there shall be an equality of their respective status of ministers, elders, and members.
5. The Assembly approves in principle the draft rules for synods in the United Church as set out in Annexure A.
13. The Assembly approves in principle the proposals with regard to stipends and members' contributions as set out in Annexure C
(Urban members to contribute a minimum of 20c per month (2/-); rural members 15c (1/6) per

month. (Initial minimum stipend per month in the United Church: Urban ministers R50 ; Rural ministers R40

(Ultimate target for stipends of all ministers : R80 per month. inclusive of c.o.l.a.

Children's allowances to be paid to all African ministers.)

It is clear from these proposals that the joint committee has made rapid progress. They are put forward, the Convener warned, that members of the church may know what is proceeding and on what lines : that such a warning is not out of place will be realised when one knows that the Presbyterian Church has been discussing Union, at least since 1918, and in 1923, on the motion of the Rev. R. B. Douglas, seconded by the Rev. James McRobert, adopted the following motion :—“ The Assembly places on record its unaltered desire to work for the Union of the different branches of the Church of Christ : assures the other churches, and the Congregational Union in particular, that its only feelings towards them are hearty good-will and desire for co-operation ; and declares its readiness to re-open negotiations on the subject with any church that is willing to treat with this church on terms of brotherhood and equality.”

Since then, negotiations for Union have been held with the Congregational Church, with the Congregational and Methodist Churches together, and since 1934, with the Bantu Presbyterian Church without visible result. Some gain there has been, however, because it was out of Union Committee meetings that the scheme for joint theological training received an impetus with the result we can see in Grahamstown to-day. So with such a history of nearly forty-five years behind them, it is brave of the conveners to attack the dark tower once more !

When the proposals go down to Presbyteries, however, it will be well for them to ask whether a fundamental tenet of the PCSA is not too easily being shed, in deference to the reported wishes of the African Churches, viz. the doctrine of the eldership as laid out in Section VI of the Book of Order, and in paragraph 100 as amended by par 125 of the Supplement of amendments.

Other conversations are proceeding between a committee of the Presbyterian Church and a similar group of the Church of the Province, like similar ones proceeding in the United Kingdom. It would be well here also to let the public understand the trend of these.

In regard to the plan of the International Missionary Council for setting up a Federal Theological Seminary on land adjacent to Fort Hare, the Assembly directed that the Church seek permission again to participate in the negotiations, which it is understood are proceeding satisfactorily.

On the whole, the Assembly did much useful and some important work under the kindly and competent rule of the Moderator, who occupied the chair with great dignity

and whose public pronouncements were nicely adapted to the occasions, and worthy of his office.

A. K.

Principles of Marriage Guidance

(Lecture given by Dr. Thelma Seawright at the Course in Marriage Counselling for Ministers of Religion held in Johannesburg in February, 1961).

THE NEED FOR MARRIAGE GUIDANCE

SERVICES IN THE MODERN WORLD

IN Western countries—and more recently in other countries also—industrial and technological change has been accompanied by social change. In industrial countries where the tendency is for a large proportion of the population to be concentrated in cities, the earlier social patterns of the settled, closely-knit community have broken down. Similarly, the family group which formerly was large, stable and settled has become smaller and more mobile.

In the modern family the authority of the father has declined, women have greater independence and children have more freedom. In earlier times customs and values were handed down from generation to generation and the large family group exercised discipline and controls. Values and standards are more difficult to impose in the smaller modern family. In addition, the city environment, in which the population is often large, mobile and heterogeneous, is less effective in reinforcing social controls than was the small, intimate community.

Emotions which formerly were spread out among the members of the large family group, consisting of relatives of different ages and both sexes as well as parents and siblings, now tend to be concentrated in a smaller group. Thus the husband and wife and their fewer children generally have to carry a heavier emotional load.

When they grow up children tend to move away from the parental home. Marriages, which formerly were a matter for family consultation and until recently at least required parental approval, are increasingly a matter for decision by the young couple alone.

In those countries in which social change is most pronounced, young people expect complete freedom in the choice of a mate and they also expect to be free from parental intervention after marriage. Moreover, their expectations of marriage are high and if these are not fulfilled they will consider dissolving the marriage without consulting parents or "in-laws."

On the one hand the traditional family was well equipped to enforce sanctions against marriage break-

down. On the other it had within itself what might be termed a built-in marriage guidance service to aid those whose marriages threatened to falter. In modern industrial society the family is a more isolated and independent unit and family problems are more complicated and less easy to solve.

With the spread of industrialization medical, psychiatric, social welfare and other similar services have developed in an attempt to meet human needs. Marriage guidance services also have been introduced in response to certain needs. The increase in family disruption has led to greater awareness of the importance of the family and at the same time has drawn attention to the need for services to preserve family life and to prevent family breakdown.

The movement towards organizing services specifically to help people with marriage problems was at first focussed mainly on the physical aspects of marriage—perhaps because of the increase in the knowledge and understanding of sex and contraception which occurred at the time. In 1919 the Berlin Institute for the study of sex was established and in 1922 the first matrimonial health consultation centre was founded in Vienna. The movement spread to the U.S.A. in 1929 when Dr. Abraham Stone established a marriage counselling centre at the Community Church of New York. At the outset this centre also was primarily concerned with the physical aspects of marriage. The London Marriage Guidance Centre which was established only in 1943, developed out of the British Social Hygiene Council which was mainly concerned with the problems of venereal disease.

More recently there has been a shift of emphasis in marriage counselling towards the inter-personal relationships and emotional factors in marriage and it is with problems in these areas that the marriage counsellor is most often called upon to help.

THE NATURE OF MARRIAGE GUIDANCE SERVICES

Marriage guidance services usually comprise—

- (i) Family life education ;
- (ii) Pre-marital counselling services ; and

(iii) Marriage counselling services for couples who are experiencing marriage problems.

Family life education covers a wide range of topics ranging from the economic aspects of marriage to sex education, parent-child relationships and religion and law. Experts in various fields may be called in to assist in such educational programmes. The programmes may be short-term or long-term ones, arranged under the auspices of various community organizations or as part of a marriage guidance service. Lectures, films and group discussions are the most common means of promoting education for family life. Radio talks and the dissemination of information in pamphlet form are other methods. Programmes are generally arranged to meet the needs and interests of specific groups.

Pre-marital counselling is intended primarily for young people who are about to marry and thus the services generally need to be adapted to the limitations of time imposed by the impending marriage. In these services the emphasis may be on general education and preparation for marriage; or on helping with specific problems or decisions; or there may be emotional disturbances, or medical or legal problems requiring consultations with other professions.

Although the general principles of marriage counselling may be applied to pre-marital counselling, special skills are required in working with young people who may be barely past adolescence.

Marriage counselling for couples who wish for help with marriage problems usually takes the form of individual interviews with the marriage partners. In these interviews the husband and wife have the opportunity to discuss their difficulties with an accepting and impartial person who is specially trained for this work.

In view of the broad scope of marriage guidance work, the contributions of various professions are required. Those who undertake marriage counselling must rely upon specialists in various fields for the diagnosis and treatment of certain disorders. In addition, the help which can be given through marriage counselling often needs to be supplemented by the efforts of other individuals or by other services. Thus marriage counsellors work in close co-operation with such other people as medical practitioners, psychiatrists, social workers, ministers of religion and members of the legal profession. Moreover, marriage counsellors are themselves drawn from a number of different professions and include within their ranks ministers of religion, social workers, psychologists and medical practitioners.

SELECTION AND TRAINING OF MARRIAGE COUNSELLORS

Apart from those who train specifically for marriage counselling work, in the U.S.A. and Great Britain certain

individuals may participate in marriage counselling training courses because their work brings them into contact with people requiring pre-marital or marriage counselling. For example, ministers of religion, social workers and medical practitioners may feel the need for this type of training.

In-service training programmes are provided at various centres in the U.S.A. such as the one at the Division of Family Study of the University of Pennsylvania. In London a similar programme is offered by the Family Discussion Bureau at Tavistock Clinic.

Various procedures are adopted for the selection of candidates and in the U.S.A. the courses are at a post-graduate level. At the University of Pennsylvania trainees are required to attend for two days a week for a period of nine months. The course includes lectures, case discussions and group discussions as well as marriage counselling duties which are carried out under supervision.

Marriage guidance services in South Africa are modelled on the lines of the British Marriage Guidance Council. In most of the larger centres services are available and the local organizations are affiliated to the S.A. National Council for Marriage Guidance and Family Life. The services operated by the Johannesburg Marriage Guidance Society are similar to those of the other local organizations.

In Johannesburg the Marriage Guidance Society provides educational and counselling services. The educational services are often arranged on behalf of or in conjunction with different community services, for example, youth services, parent-teachers associations, women's organizations, religious groups and professional societies.

Selection and training programmes are arranged in conjunction with the Society's counselling services. Counselling is undertaken by voluntary counsellors who are specially selected and trained for the work. Candidates for counselling are carefully selected because the work is emotionally taxing and requires particular personality qualities as well as a capacity for clear thinking and an expenditure of time and effort. Selection conferences are held when necessary and the selection procedures are generally spread over two consecutive days. These procedures include individual interviews, participation in leaderless groups, presentation of case material and some form of psychological testing.

The training course, which usually takes about a year to complete, consists of weekly lectures in a number of subjects such as the physiology of sex and reproduction, aspects of psychology including normal development and abnormal behaviour, the sociology of the family,

religious and legal aspects of marriage, and principles and techniques of marriage counselling.

MARRIAGE COUNSELLING PROCEDURES

Marriage counselling is carried out mainly through the medium of interviews. Thus the counsellor needs to be able to use the interview not merely as a means of obtaining information or to form a diagnosis, but also as a means of providing help. These two aspects of the interview—forming a diagnosis and offering help—cannot be strictly demarcated and in practice overlap or occur simultaneously.

In marriage counselling although the aim is to work with both the marriage partners, this is not always possible. As a general rule counselling is not continued if the first partner is unwilling for the second partner to be included. However, it is unwise to make hasty decisions and sometimes two or three interviews are required to explore the reasons why the first partner needs or wishes to exclude the other spouse.

Arrangements for interviewing the second partner may be made through the first partner, if this is, possible. If there appears to be little effective communication between the spouses, the counsellor may approach the second partner—but only with the consent of the first partner. Although some counsellors make arrangements by telephone, I prefer to send a letter. This seems to be less of an intrusion and allows the second partner time to think the matter over.

Sometimes the first partner tries to put pressure on the counsellor to see the second partner, and sometimes the counsellor tries to escape from the dilemma of present problems by waiting until the second partner can be seen. This does not mean that one should not exercise one's best endeavours to get in touch with the second partner, but it does mean that one should try to be aware

of what is happening between one's self and the client.

If the case is suitable for marriage counselling, weekly or fortnightly interviews are arranged. In some instances only one of the marriage partners wishes to participate in regular interviews and the other partner may discontinue after a few interviews. The partner who drops out may offer one of a number of reasons—he is too busy ; he is not responsible for the difficulty ; the other partner is the unhappy one ; he is satisfied with the marriage ; he does not intend to continue the marriage. In actual fact this partner may not wish to face up to his contribution to the marriage difficulties ; he may resent the counsellor's intrusion in the marriage or feel that the counsellor is on the side of the other partner—specially if the approach was made by the other partner. If there is an opportunity to discuss these problems, counselling may be resumed.

Counselling may be undertaken on a short-term basis or may be continued for many months. Counselling is likely to be of short duration if clients are unsuitable for marriage counselling and require to be referred to some other type of service ; or if they have some limited goal in mind such as obtaining confirmation of a decision to initiate divorce proceedings ; or if they do not wish to participate in counselling when they find the service does not fulfil their expectations. Occasionally the problems are sufficiently superficial to be dealt with in a short contact and sometimes the service offered is inadequate.

When counselling is undertaken on a long-term basis, planning for the termination of the interviews is a matter for discussion between client and counsellor. The counsellor may introduce the topic at an opportune time to help to prepare the client for independence ; or the client may begin to feel less need for continuing and broach the subject himself.

A Brief Survey of the History of the Dutch Reformed Churches in South Africa—Part II

By Dr. G. C. Oosthuizen

Lord Charles Somerset tried to get Scottish ministers (as well as teachers) interested in the Cape and wrote on the 28th Dec. 1818 to the Colonial Secretary: "All the endeavours, which your Lordship had made to procure a sufficiency of clergy from Holland have not had the effect of supplying the vacancies....." And the Colonial Secretary wrote on April 20, 1819, to Lord Charles Somerset: "I have also to inform your Lordship that I will not fail to procure from Scotland ministers properly qualified to supply the vacancies in the Colony..." Rev. Dr. Thom of Caledon was eventually sent with the task

of getting ministers in the Netherlands and Scotland interested in the Church at the Cape.

On the 2nd Nov. 1824 the first Synod was formed with 12 out of the 14 congregations represented. At this Synod were 5 Afrikaner, 4 Scottish, 3 Dutch and 1 German minister. The Scottish Church itself was prominently mentioned and referred to during the deliberations. There had also been a resolution that the Church should enter into official relationship with the Scottish Church. The accepted Church order of De Mist of 1804 made this difficult but it remained a point of discussion on the

agenda although it never came further. One of the main difficulties to some of the representatives was the question of doctrine—some were not sure whether these churches saw eye to eye on all matters of doctrine. The relation with the Netherlands Church remained thus the strongest. A notable feature is that during the period 1806-1843 the Church became more independent.

In 1836 the Great Trek to the North started which eventually led to the formation of new churches. Two men came from Holland to the 'Zuid Afrikaanse Republiek' (Transvaal) namely ds. Dirk van der Hoff and ds. Dirk Postma. The Trekkers of the North fixed their eyes on Holland with regard to the shortage of ministers. Ds. Dirk van der Hoff started a new church on the 8th and 9th of Aug. 1853 namely Die Nederduitsch Hervormde Kerk van Afrika, although the final steps were only taken in 1859. The formation of this independent Church in the Transvaal was largely due to political, rather than ecclesiastical, reasons. The Transvaal was suspicious of the influence of the Cape and the Church with its strong Scottish ministry and also of its liberalism with regard to the race issue. Pretorius, the president of the Transvaal, rejoiced in the arrival of van der Hoff. This same president, when he went to the Potchefstroom Church to have his child baptized had to discover that a coloured man and his wife also stood in front of the pulpit to have their baby baptized. Because of this and van der Hoff's attitude with regard to the relationship between Church and State, friction arose between van der Hoff and the very man who rejoiced in his arrival. Pretorius, who did not like the visits of ds. Murray, Faure and Robertson in the Transvaal now quarrelled with van der Hoff. The Church's history after 1852 is not to be isolated from the political developments after this period.

Yet another Church was established in the Transvaal. Some people had conscientious scruples about the singing of hymns (gesange) in the Church. The Christian Reformed Church was already established in Holland in 1834. It was only in 1859 that Ds. Dirk Postma from this church arrived. He received a petition favourably, signed by 15 members of the Nederduitsch Hervormde Kerk, in which they asked for a Free Reformed Church (the equivalent of the 'Wee' Frees in Scotland) to be established. This happened on the 10th of February 1859 when 310 persons were entered as members of the Reformed Church. The singing of Gesange has been one of the main reasons for this schism which was not an adequate reason according to Prof. J. Murray of the Theological Seminary at Stellenbosch, who wrote at the time for the establishment of a new Church. The Reformed Church however maintained that the Nederduitse Gereformeerde Kerk deviat-

ed from 'pure' Calvinistic doctrine. A theological seminary was established in their former stronghold Burghersdorp, and eventually transferred to Potchefstroom which became the centre of the Reformed Church. Paul Kruger who was born in the Hofmeyer district near Burghersdorp hailed from this Church.

In the Transvaal different efforts at re-unification took place between the Nederduitse Hervormde and the Nederduitse Gereformeerde Kerk but many obstacles were discovered in the way. One of the main problems was whether the name "Hervormde" or "Gereformeerd" should be used (both mean 'Reformed') in signifying the Church. It is also important to indicate that when the commissions of the two churches met in Pretoria on the 31st of October 1882 three points were raised by the Hervormde Kerk. Of these the third was first discussed, namely that of equality between races. The Nederduitse Gereformeerde Kerk supported missions and supported them according to their ability. The Hervormde Kerk again did nothing about missions. The discussions circled round the position of the white missionary in the church, but it was clear that representatives of the Hervormde Kerk identified missions and the equality of races and because they rejected equality they also rejected missions. A few ministers in the Nederduitse Gereformeerde Kerk had been exempted from office because of liberalistic tendencies, one of whom became prominent in the Hervormde Kerk, namely the later Pres. Burgers. This also occupied the discussions. The reunification took place in 1885 and on the 7th of Dec. 1885 the first Synod was held in Pretoria of the 'Nederduitsh Hervormde of Gereformeerde Kerk,' (by many referred to as the 'of' Kerk). Many of the Hervormers did not enter into reunification and today it is a strong minority Church in Transvaal with a theological faculty at Pretoria University. Its membership and adherents is in the vicinity of 120,000 with only just over a thousand non-white members. The Nederduitsh Hervormd of Gereformeerde Kerk in Transvaal, has again accepted its old name, namely Nederduitse Gereformeerde Kerk. The membership of the Reformed Church (whose members are also referred to as the 'Doppers') is about 240,000 with not much more than two thousand non-white adherents and members.

As the oldest Afrikaans Church, the numbers of the Nederduitse Gereformeerde Kerk is bound to be higher. There has been, according to the 1960 statistics, 333 European congregations in the Cape, 332 in Rhodesia, Transvaal and Central Africa, 122 in the Free State, 40 in Natal and 32 in South-West Africa, i.e. a total of 859 congregations with a total number of 1,145,747 members and adherents. The 'statistics' of the 'Mission' Churches in South Africa are as follows: 442 congrega-

tions with a total membership plus adherents of 650,400. In Mashonaland there are 29,484 members, 70,319 in Nyasaland and 3,300 amongst the Tiv, bringing the total number for all the adherents of the mother and daughter churches of the Nederduitse Gereformeerde Kerk in Africa to 1,889,250 with a total of approximately $\frac{3}{4}$ million in the so called 'mission' churches. These numbers do impress, but the picture is not so bright when we notice that only 3.2% of the African population belong to the Nederduitse Gereformeerde 'daughter' churches. The main reasons have been attitudes and comity whereby a tribe was considered to be occupied if a mission society started work, so that when the Nederduitse Gereformeerde Kerk started to think seriously about mission work amongst the Africans in South Africa most of the tribes had been occupied, so that they had to look for new mission fields. When we look at the statistics and see the large numbers of non-white people in a town with only a few indicated as members of the Dutch Reformed Church, it becomes clear that the concentration was rather on organized missionary work than day to day witness. In spite of this, we may add, that there is a missionary spirit in the Church also due to a great extent to the outstanding men this Church received from Scotland. The Nederduitse Gereformeerde Kerk is in many ways greatly indebted to these devoted ministers. A doctor's thesis is being written on the influence of the Scottish ministers on the Dutch

Reformed Church in South Africa. Their great work in the Church is worth serious study—fortunately, something has already been done. There are now, apart from the five 'Mother' Churches, nine independent daughter churches in Africa.

In all these churches the following is accepted as doctrinal basis :

- (a) The three ecumenical creeds ;
- (b) The Netherlands Confession of Faith with its 37 chapters, drafted by Guy de Bray (1561) and accepted as changed by the Synod of Dort 1618-'19.

(c) The Heidelberg Catechism—drafted by Zacharias Ursinus and Caspar Olevianus (1563).;

(d) The theses of Dort against Armenius, the influential opposer of the doctrine of predestination. This work has been finalised by theologians from Reformed Churches in Great Britain, Germany, Switzerland, the Netherlands, etc.

The 'Kort Begrip,' a brief summary of the Heidelberg Catechism, recommended by the Synod of Dordrecht (1618-'19) is also accepted ; as well as the liturgical formulas with regard to the sacraments, church discipline, the induction of ministers, elders and deacons, and with regard to weddings, funerals etc. and liturgical prayers which are not really used. The *per se* transplantation of confessions etc. in the 'younger churches' is a subject under discussion in these churches at the moment (in Africa as well as Asia).

A Diocesan Secretary's Pungency

One of the monthly literary delights for many in the Eastern Cape Province has been reading the comments of the Secretary of the Grahamstown Diocese as given in "The Newsletter." Mr. H. M. Matthew seemed unable to be dull. Now he has passed into retirement, and someone has been culling "Matthewsiana" from back numbers of the monthly. Below we give a few of the gems. We wish for more. —Editor "South African Outlook."

1940
February

LENT. Two suggestions for Lent. Give up listening to that constant radio, which prevents you possessing your soul in peace, and read *Pilgrim's Progress* again.

1946
January.

OUR CATHEDRAL is in many ways a splendid building, but it is a pity that the architect was afraid of the light. You could not have had a brighter, sunnier

day than Christmas Day was—and there we were at matins at 11 o'clock with all the electric lights on. April.

ALL PETROL RESTRICTIONS are now withdrawn. Unlimited petrol and no food—what a comment on our so-called civilisation.

October.

THE ROYAL VISIT draws nearer. I pity the King and Queen because they never see a town without its decorations—flags everywhere which remind me of clothes hung up to dry. Grahamstown would never be forgotten by our Royal visitors, if it was decided to forego all such decorations, and the King and Queen would then be able to enjoy the natural beauty of our historic town. Gaudy decorations could be left to the parvenus on the Rand and elsewhere.

1947.
September.

PERICLES described the Greeks as "at once critical but constructive : " this is the spirit wanted now Board and Synod members, please note.

October.

I recently gave a "nurse's text": here is one for BANKERS AND DIOCESAN SECRETARIES: "Put all in writing that thou givest out, or receivest in." (Eccl. 42.7).

December.

WEDDINGS were much in mind last month. A Rangoon choirboy reported a wedding he had attended as follows: "I saw the wedding-girl: she was wearing a mosquito net over her face and two little boys were trying to pull her frock off."

1948.**May.**

DIOCESAN OFFICE. I recently read about a certain organisation that.... "Has transformed their dingy and miserable office into a business-like and up-to-date concern." Except for one more bookcase, my office is the same in appearance as when I took it over, and for probably many more years before that. Would it be any the better if I covered the floor with a smart linoleum and coloured rugs, if I put up notice boards "Secretary—Private," etc., over the doors, and arranged a polished counter with a swing-door that no one might pass without permission? I very much doubt it. I like the plain, unpolished floor with its eleven inch planks betraying its age; deed boxes with varying inscriptions are strewn about; and my predecessor's motto, "Serve God and be cheerful," still hangs over the door which stands open as a welcome to all.

August.

DIOCESAN OFFICE. In the May notes, I remarked that I liked my old-fashioned office and referred to my predecessor's motto hanging over the door. A correspondent takes me to task for being satisfied with an old and stained carpet, and adds: "I hope you live up to the motto 'Serve God and be cheerful'—the latter does not always apply to your outlook in your letters."

Apologies, but cannot promise amendment! It is the nature of the brute.

September.

The word COMPLEXION used to have the same meaning as temperament; because evidence of whether you were sanguine, bilious, phlegmatic or melancholy (the four humours) could be observed in the face; hence ladies make-up to disguise their true characters.

December.

FUNERALS. A lady writes re the memorial service for Sir Herbert Eason, "We had cheerful hymns—'Praise my soul, the King of Heaven' and 'Onward Christian Soldiers.' I was pleased. At my funeral they are to sing 'Now thank we all our God.'"

1951.**January.**

SPIRITUAL VALUES. I am told that a certain business concern in South Africa is always willing to let its employees go off for Synods, etc., and in fact encourages its staff in its church activities. This is unusual, but from a long view is common sense. It is accepted now that sweated labour does not pay; and that by welfare work among its employees, a firm will prosper materially. This being so, it is not a far step to realize that spiritual values may react on the firm's prosperity: and that a man who takes his church duties seriously will, we hope, be equally conscientious in his job and render his employer better service.

February.

CATHCART in 1893 ordered from England a 500 lb. bell; but the Archdeacon at the annual vestry meeting said that there were certain parishioners whom even a 2,000 lb. bell would not rouse out of their beds.

NEW SECRETARY FOR CHRISTIAN COUNCIL

The Christian Council of South Africa has been fortunate in obtaining as its new Secretary, the Rev. Basil H. M. Brown, minister of the Union Congregational Church, Cape Town. Mr. Brown came to South Africa as a child soon after the first world war. The family had had its roots in South Africa for many years, as his grandfather, the Rev. John Tom Brown was a missionary of the London Missionary Society and was noted for his translation and educational work.

The new Secretary's father became the first medical inspector of Schools in Cape Province, in 1920.

Mr. Basil Brown was educated at the South African College Schools and had his final two years at Diocesan College, Rondebosch. He then proceeded to Cape Town University where he graduated as Bachelor of Arts in 1932. Proceeding to Mansfield College, Oxford, Mr. Brown took the post graduate course of theological studies under very noted teachers such as Nathaniel Micklethwaite, C. H. Dodd, T. W. Manson and H. Wheeler Robinson.

Mr. Brown was twice called to the chair of the Congregational Union of South Africa, in 1948 and 1958. The number of offices he has held in his Church makes a formidable list.

We trust Mr. Brown, who is a comparatively young man, will have a long and happy term of office.

Fort Hare Historical Notes

THE HEALTH OF THE PEOPLE — I

IMMEDIATELY the first students at Fort Hare had matriculated, we found that there were some who not only had the ambition to tackle the Medical Course but could also lay hands on the wherewithal to undertake it. This was no small achievement in the 'Twenties,' but it had already been shown to be possible by at least three Africans who had qualified overseas, there being then no South African Medical School in existence. Even if there had been, it is doubtful whether any non-European would have been admitted, or if admitted to the first two years, whether he would have been permitted to proceed to the clinical courses.

For the non-European, and especially for the Bantu student, not only had the cost of fees and books and maintenance overseas to be met, including the cost of vacations, for a period of five years, as it was then, but also the cost of passage to and from Europe, plus a deposit of £100 required by the government, or in lieu of a deposit, a guarantee, of a like sum, against the possibility of compulsory repatriation should funds run out and the student be left stranded. A medical student, therefore, had to see his way clear at least to a sum of between twelve hundred and fifteen hundred pounds before embarking on the course. Yet it was plain to many in the know that if the Bantu population was to have adequate medical treatment, it would have to be at the hands of their own race in increasing numbers. From the point of view of the educator also, for a non-European to qualify as a medical practitioner was in itself a worthy ambition and a means of raising the status of his community. In the eyes of the Bantu themselves, the medical profession, like the legal, had the attraction that it offered the opportunity of self-employment, and there were few other vocations open to them which did so.

As early as 1920, when these facts and others had come to our notice, we suggested that the cost of medical training could be lowered if, as was sometimes possible for Europeans, the Pre-Medical sciences and perhaps even the pre-clinical classes, could be taken at a recognised college before the student went overseas. Further assistance might also be given if scholarships were available to lighten the burden on the families of likely students, for it was noticeable how often, as amongst other peoples, families cooperated to smooth the path for one of their number who in his school career had given promise of ability.

Over and above the possibility of recruiting additional practitioners for the medical profession—at best, in the

jargon of today, a long-term project—there was an urgent need to provide even sub-medical assistance, not so much in the town locations where European doctors and clinics were generally at hand, as in the sparsely populated rural areas where the witch-doctor held unchallenged sway. Where mission hospitals had been established and these were even at that time not numerous, it was through their agency that reliable information was brought to the public about the deprivation, suffering and diseases that were sapping the health of the masses in one of the healthiest climates in the world.

A good beginning had already been made with the training of Bantu women as nurses at Lovedale and at the hospital of the American Board Mission in Durban. In the Mine hospitals of Johannesburg male orderlies had both been trained and employed. It had also been suggested that young men could be trained to such a degree of medical competence as would enable them to give simple but necessary assistance to their own people, as had been done by the sub-assistant surgeons in India, and was being encouraged by the French in West Africa, and by the British in the Sudan and East Africa. Dr. Macvicar of Lovedale had in his early days thought that this was a possibility, and Dr. Welsh of Umtata, from his experience in the Transkei, had published a pamphlet suggesting some such plan. But the first steps towards this end were taken by Dr. J. B. McCord of the American Board Mission Hospital in Durban.

A lively account of the work of this outstanding pioneer American Medical Missionary among the Zulu was published after his retirement under the title, *My Patients were Zulu*, and is now procurable in a popular 'Paper-Back.' His narrative is very far from being a conventional missionary story, but it suffers not at all in interest on that score, or in its serious didactic purpose. In his plan for training young Africans for a medical or sub-medical career, Dr. McCord and his colleague, Dr. Alan Taylor, became associated with us at Fort Hare.

On his first arrival in South Africa Dr. McCord had been stationed at the American Board Mission's educational centre (Adams), situated near Amanzimtoti on the Natal coast, south of Durban. His first operation was performed in a Native hut. Shortly after, however, he established a clinic for Zulus and Indians in the heart of Durban, which was so successful that he went on to build, on the outskirts of the residential area, a small hospital which soon attracted patients up to the limits of its accommodation, as his dispensary had done. As the work continued to develop he was joined by Dr.

Taylor, like himself heart and soul devoted to the Christian aims of the mission. Both united first-class professional skill to an understanding compassion for the Zulu and Indian alike. Together they built on the limited site of their small hospital, which was all that was available for their purpose, a modern 'skyscraper' hospital, from the roof of which Durban, its harbour, bay and beach, and much of the city around its base, can be seen. They also built a well-appointed 'Home' for non-European nurses in training.

By 1923 Drs. McCord and Taylor, with a view to the training scheme noted above, had enlisted half-a-dozen young men and had built a *pisé de terre* block containing class-rooms and living quarters on ground adjacent to the hospital. It was then suggested by some one that preliminary training in general education was necessary for these men before embarking on medical training proper, and a deputation from the College was invited to inspect the preparations they had made, and to discuss the whole proposal. As a result of these negotiations it was agreed to make an annual contribution to the College sufficient to entitle the hospital to a seat on the Council while the College agreed to receive these students for general education. In the event, however, only one of these candidates reached the required standard and the experiment was temporarily abandoned, to be reverted to later, as I hope to relate, at the instance of the government. Such *aides*, had they been trained, could have been licensed under the regulations of the province of Natal as native herbalists, without reference to any qualification.

Dr. McCord who came on to the Fort Hare Council in this way was a big-hearted humanitarian with plenty of the resourcefulness characteristic of many Americans who as a nation are individualists, not afraid of unconventional ways of doing things, but all the same can get things done. On his frequent visits to the College he usually took a day or two off duty and was always willing to talk with the students in order to find out what they were thinking. He had many anecdotes to tell of his experiences in Natal, but he had other interests outside of his medical calling which he was always ready to share with staff and students alike. He was a crack chess player who could carry the moves in his head, and his visits were occasions when four or five local enthusiasts would sit round my dining room table at their separate games while Dr. McCord would travel about moving the pieces like a maestro. Another of his hobbies was dahlia cultivation and on this theme he could dilate at large. If he discovered dahlias in a staff garden he might be found before breakfast making an inspection upon which hints to the amateurs would be forthcoming. His years in Africa had affected neither his soft American intonation nor his missionary enthusiasm. His genuine goodness, greathearted generosity, and good-humoured tolerance of other people's opinions and ways, made him a delightful visitor to entertain. His long and devoted service in promoting African health is commemorated by the name of the Hospital which he founded in Durban.

ALEXANDER KERR.

Dr. Hamilton William Dyke, C.B.E.

ON Sunday, 10th September, there passed away at East London Dr. Hamilton W. Dyke whose death is mourned by great multitudes particularly of the Sotho people. The mere outline of his career is a remarkable story. He was born at Morija, Basutoland, of missionary stock, eighty years ago. He was educated first at Morija and later at SACS in Cape Town. He and his brother Eric went over to Glasgow and took medical degrees at the university in that city. Then he returned to Basutoland and began medical practice at Butha-Buthe. But soon he went back to Scotland for special study of the eyes. It was then, in 1910, that he met Elizabeth Russell Gray, who became his wife, and who has been his faithful helpmeet for more than fifty years. Dr. and Mrs. Dyke settled in Basutoland, and he continued his practice at Butha-Buthe, until he joined the Basutoland Medical Service. When the 1914-18 war broke out, he went overseas and was a member of the Royal Army Medical Corps. He was attached first to

the 11th Huzzars, but later to the Basutoland Contingent. After the war he returned to Maseru and he practised there until he was transferred to Palestine as surgeon-specialist of the Palestine Government. He was stationed at Jerusalem from 1927-1929. Later he was transferred to Bechuanaland as Principal Medical Officer, with residence at Mafeking. Later still he was appointed Director of Medical Services for Basutoland. In 1945 he retired, but continued to serve Basutoland, doing pensions work for the Basuto repatriated after the last war. He left Basutoland and settled at Ladybrand, from which place he continued to do war pensions work for the Basuto. In 1952 he went to live in retirement in East London.

Such is only the skeleton of his career, but who can fill in the details of the years with all their thought and work, making in all a splendid story of distinguished service to God and his fellowmen?

Hamilton Dyke was proud of the fact that he came of

missionary stock. He spoke Sotho as a second mother tongue, and delighted to slip into it, both with Europeans and Africans who could speak the language. He had an intense love for the Sotho people and for Africans in general, but it was a healthy love, realistic and un-sentimental. Less than a year ago at his Golden Wedding Celebration he asked one who was present to give some account of the missionary families represented in the company.

It was matter for pride to him that Dr. James Stewart of Lovedale was his father's friend. Few things gave him more pleasure in recent days than to be given, by the Librarian of Rhodes University, the annotating of a journal written by a relative of Dr. Stewart who visited Southern Africa, including Basutoland, many years ago. It is altogether fitting that his remains were laid in the family burial-place in the heart of the Basuto Country.

Of his great work as Principal Medical Officer and Director of Medical Services, with all his planning and countless journeys, only those of his own profession can

adequately speak. But his friends have long rejoiced that his self-denying labour was recognised by his being made a Commander of the Order of the British Empire, and that Mrs. Dyke was made an Officer of the same Order.

It was characteristic of them both that when they came to East London for retirement, they should have interested themselves in what he called "helping lame dogs over stiles." Their car was at the disposal of the sick, the lame, the blind and others, many of whom he met and conveyed wherever they wished to go.

He was unashamedly a deeply Christian man, and was glad to serve as an elder of the Presbyterian Church.

It was the writer's good fortune to receive from him literally scores of letters. To run through some of them is to feel how they breathed the spirit of the man : loving clear-eyed, charitable but hating everything that was weak or mean ; delighting in friendship, proud of his wife and family ; a lover of God and his Church.

By such men the cause of God is advanced.

Books We Command

Alan Booth, *Christian and Power Politics*, London, S.C.M. Press, pp 126, 6/-

Politics has become the predominant subject in the minds of the majority of people in our contemporary world. The majority today have actually been subjected to power politics. It is thus absolutely necessary that Christians reconsider their whole approach to politics.

One cannot expect in a small book like the one under discussion to find any explanation of the background of power politics to which the majority in the world is subjected ; one can neither expect to find an exposition of the modern approach of politics to questions like the individual, freedom, the state, law etc. but it is nevertheless necessary to know something about this, even if a book is written with the specific idea to satisfy the popular taste.

The author discusses in part one the conflict of the great powers but concentrates more on the question of government and anarchy. The task of the government is to reward virtue and to restrain vice, to bring coherence order and justice within its boundaries. But this needs to be qualified. The world as such has to be taken into consideration. The world affairs are now so interlinked that they require some form of universal authority to bring them into order. The organization of our complex technical society in which men should be able to act freely, is another great issue. Religious allegiance is a characteristic of many societies today. The Church however as a supra-national reality is called to a reconciliatory function. Christians are called upon to bring

their Christianity into the situation and they must be concerned about how the government uses its power and authority. The Church must maintain a prophetic voice. This is precisely our problem in South Africa. The Church has in many respects covered itself under the blanket of social and political circumstances that it fails to exert this prophetic voice. The author rightly rejects the purely moralistic approach. Not only does it lead to self-righteousness but in the moral code morality is often lost as Butmann indicates that the Jews solved the problems of personal decisions in their external adherence to the Law. Jesus Christ quarrelled especially with the stern moralists of his day. The author repeatedly indicates that the Christian faith is in the indicative rather than the imperative.

After a discussion on the virtues of good government the author pays attention to the great issue of our day namely "military power and mass destruction." The problem is that disarmament may increase the peril in which mankind stands. The Christian can never be content with schemes of defence which involve their own governments in threatening to imitate the use of weapons of mass destruction. The political complications of the Christian faith are most important and in the Christian community there should be an important stabilising factor.

Part III chapter seven is the most successful. Here the author discusses the African situation, the influence of the West and the East. New forms of society have to be formed in a continent which becomes more and

more industrialized. The Church has here a specific task but unfortunately she has to grapple with her own weaknesses such as denominational fragmentation in a continent seeking the basis of true unity, European leadership, racial problems, etc. The Church itself is rooted mainly in the simpler conditions of the old African society or in the powerful elements of the European community which is nothing less than fatal. The Church has to take notice of the difficult people because with them lies the future.

One can hardly expect an adequate discussion of the many problems raised by the author in this book. We can recommend the book for popular reading. It does give a clear insight into the many problems that confront the Church and the Christian for that matter, in our modern political set up.

THE ETERNAL WORD

By *Thomas M. Donn.*

The Almighty created the heav'n and the earth ;
By the Word of His pow'r He made all things of naught,
But the inchoate earth in its chaos was fraught
With the darkness primeval attending its birth.

But the Spirit was hov'ring o'er face of the deep,
When the Word was proclaimed with effect so sublime,
Making Light to appear and initiate Time,
And the darkness its limited province to keep.

Thus the Light was the Day and the Darkness the Night
And the Ev'ning and Morning the first of the days :
From the firmament, Heaven there shone the Sun's rays,
The effulgence and emblem of God who is Light.

The Creator then made the dry land He called Earth
And the waters He gathered to form the great Seas.
Then He made the green grass, fruitful herbs and tall
trees,
Bringing Order and Beauty and Freedom from dearth.

In His image and likeness of reason and soul,
Last of all He made man of the dust of the ground,
Both the man and the woman He blessed and crowned
With His favour and freedom and loving control.

But, alas ! by the serpent of sin and sad strife,
From perfection they fell and from God they withdrew
And inherited death, tribulations quite new,
But were promised a Saviour, the Bringer of Life.

The great Saviour was sent by the Father of all.
O ineffable love ! O inscrutable grace !
Thus to seek and to save all this sinful lost race,
Being born of a woman and laid in a stall !

For the Logos Eternal descended from God
From the bosom divine to command His great love,
And forsook all the glory of heaven above
To be tempted of Satan, to redeem by His blood.

A Notable Centenary

THE DEVELOPMENT OF THE LOVEDALE PRESS

THE Lovedale Press reaches this year its centenary of functioning on the present site. The Press established in 1861 was not, however, the first to work in Lovedale. In 1823 a missionary, Rev. John Ross, arrived with his wife in Cape Town from Scotland bringing with him a printing press. He was met there by the Rev. John Brownlee (later the founder of King Williams Town) and together the two decided to take the press by wagon overland to the Tyumie Valley, in what is now the Eastern Province. The journey was one of nearly a thousand miles as they made detours to include Caledon and Genadendal. The journey was mostly over a trackless veld.

The press arrived at "Chumie" Mission on 16th December, 1823 ; on the 17th it was got in order ; on the 18th the alphabet was set up in type ; and on the 19th fifty copies were thrown off. The following day one of the missionaries—John Bennie, who later was to become the "Father of Kafir Literature"—wrote to Scotland reporting that a new era had commenced in the history of the indigenous people. He spoke even more truly than he knew.

The first press was lost in the Border War of 1834-5. A new one was sent from Scotland in 1839. When the War of the Axe was raging in 1846 this press was damaged beyond repair and its type used by the military to make bullets. A portion of this second press was recovered many years later, and is a treasured relic in Lovedale today.

For fifteen years thereafter no printing was done in Lovedale. In 1855, through the encouragement of Sir George Grey, Governor of the Cape, who thought that industrial training should be a feature of the Institution, courses in carpentry and masonry, wagon-making and blacksmithing were begun. Then in 1861, the Rev. William Govan, the first principal of Lovedale, on his own initiative and with the help of friends, set up a new printing and book-binding establishment. The Lovedale Press has been working without interruption since that year.

The rendering of books of the Bible into Xhosa was one of first tasks to which the missionaries applied themselves. It is noteworthy that in doing so the Lovedale missionaries had before them the original Greek, the

Latin version of Beza, the Authorized English version and that of the Reformed Dutch Church. Later the Hebrew Old Testament was also used. Behind the Xhosa version of the Bible as we have it today there is a remarkable story of co-operative effort on the part of the Churches. In later years, Dr. W. G. Bennie, the grandson of the first Bennie, played a notable part. The result is that we have a version of great credit to the translators of different generations. It has had far-reaching influence on the standardization of the language.

As in the period before the re-establishment of the press at Lovedale, so after 1861 the Scottish missionaries took no narrow view of their task. They had a predilection for periodical literature of a general kind. One of the last things printed on the Lovedale Press before the War of the Axe was a magazine with the title *Ikwezi* (*The Morning Star*). Only four issues had appeared when war broke out. It may be of interest to know that a set of the four issues was handed to the writer some years ago. They are now safely lodged in the Cory Library of Rhodes University at Grahamstown.

In 1862 *Indaba* (*The News*), a Lovedale magazine in English and Xhosa, began to appear. This was published only for a few years, but in 1870 Dr. James Stewart (the second of Lovedale's five principals between 1841 and 1955) began the new venture *The Kafir Express*, a monthly magazine, partly in Xhosa and partly in English. In 1876 this was divided into two. The English portion was then issued as *The Christian Express* and the vernacular portion as the *Isigidimi Sama-Xosa* (*The Xosa Messenger*). At the time of the first publication of the latter it was declared that the period when a newspaper begins to live in the history of any people is an important era. The magazine was being sent forth to ascertain if that time had arrived among the Bantu people of South Africa. The *Isigidimi* ran for nearly eighteen years, when the appearance in King William's Town of the weekly newspaper *Imvo Zabantsundu* (*African Opinion*), under the editorship of J. Tengo Jabavu (father of Professor D. D. T. Jabavu) helped to lead to its discontinuance. *The Christian Express* (known since 1922 as the *South African Outlook*.) has continued to this day and is now one of the oldest of South African magazines. It began as a journal of missionary news and effort, but in time it came to concentrate on South African affairs from the Christian standpoint. With the awakening race-consciousness of the Southern Bantu, and the need for voicing their difficulties, grievances, advances and aspirations under the influence of the new forces beating upon their life, it has become an organ primarily and mainly concerned with what might broadly be called the progress of the Kingdom of God among them.

From early times the Lovedale Press sought to put into the hands of readers substantial books. One of its early successes was a magnificent translation into the vernacular of Bunyan's *Pilgrim's Progress*. This came from the pen of Tiyo Soga, the first fully-trained African minister in the southern continent.

It is noteworthy that early in the 'seventies there was published at Lovedale the first historical work of the later famous historian, Dr. George M. Theal. It was entitled a *Compendium of South African History and Geography*. Theal was a teacher-printer on the Lovedale staff at the time, and not only wrote the book but largely did the type-setting with his own hands. An avenue in Lovedale still bears the name of "The Theal Avenue."

The Lovedale Press made slow but sure progress in the latter years of the nineteenth century. The years of the present century have, however, seen much more advance at Lovedale in providing literature for the Bantu people. With the spread of education among the Bantu tribes and the entry into the publishing field of anti-Christian forces, it became increasingly recognized that the provision of suitable literature of very varied kinds for the thousands who had been taught to read was a paramount duty of the Christian Church. The aim of the Press has always been to provide the aid of the printed word to the Bantu people and it was therefore no hardship when trade union regulations laid it down that the Press must confine its operation to Bantu literature and missionary or Native affairs publications. The most common languages have always been Xhosa (the new spelling) and English, although generally each year sees some ten to twenty languages appearing in the printing done by the Press. The progress of the Press may be measured by the fact that in 1932 it printed and published of its own publications in all 43,000 copies of books, large and small. Twenty years later the number had risen to 480,000.

It has been the aim of Lovedale to encourage as much as possible Bantu authors. During recent years Lovedale has accepted for publication and at its own risk and cost books by some thirty Bantu authors and composers of music. One of the most hopeful features of recent years has been that Bantu authors have been producing works in fiction, poetry, history, biography, essays and plays. Indeed, there is now in some of the Bantu languages a fair and growing number of books available for general and cultural reading.

R.H.W.S.